

In manus tuas Domine, commendo spiritum meum; and so giving the signe, the Executioner turn'd him over, and the Ladder being very short, it stir'd with him, then Mr. Richard Fones one of the Sheriffs Bailiffs took his legs from it, and turn'd them after his body; all that were present can justify, that he never looked better, nor more cheerefull then he did then; All this will be testified (if need be) by credible Persons as well Protestants as Catholics.

During the time of Mr. Evans's Execution, Mr. Lloyd stood by with as much constancy and cheerefulness as any Man could have, and before he went up the Ladder, he said these words following more distinctly and heartily then ever he did in his Life, by the Report of those that have known him these many years. My fellow-sufferer has declared the Cause of our death, therefore I need not repeat it; and besides I never was a good speaker in my Life; I shall onely say, that I dye in the true Catholick and Apostolick Faith, according to these words in the Creed, I believe the Holy Catholick Church, and with those three Virtues, Faith, Hope, and Charity, I forgive all those that have offended me; and if I have offended any body I am heartily sorry for it, and ask them forgiveness, I beg the prayers of all, and in particular of the Catholics here present, desiring them to bear their Crosses patiently, and to remember that passage of Holy Scripture, *Happy are they that suffer persecution for Justice, for theirs is the Kingdom of Heaven*. Then he went up the Ladder, and there gave thanks to all those that had been kinde to him, and in particular to the Sheriff, then he made a little stop; after which he said; Mr. Carne, you have been always my benefactor, pray for me now, then he knocked his breast three times, and said in Latine, *Lord have Mercy upon me a Sinner*, and, *Into thy hands, Lord, I commend my spirit*; So gave the signe and was turned over.

FINIS.

A SHORT
MEMORIAL
OF THE
Most Grievous *SUFFERINGS*
OF THE
MINISTERS
OF THE
Protestant Churches
IN
HUNGARY.

By the Instigation of the *Papish* CLERGY there

And of the Release of such of them as are yet alive, nineteen of them having died under the Cruelties of their Persecutors, and obtained the Glorious Crown of MARTYRDOM.

LONDON.

8

Printed for *William Nott* at the *Queens Arms*
in the *St. Dunstons Church-yard*, 1676.

A SHORT
MEMORIAL
 OF THE
 MARRIAGES
 OF THE
 MINISTERS
 OF THE
 Protestant Churches
 IN
HUNGARY.

By the Hon. the Bishop of the Kingdom of Hungary.
 And of the Release of such of them as are yet alive, nine-
 teen of them being dead under the Cruelties of
 their Persecutors and obtained the Glorious
 Crown of MARTYRDOM.

LONDON.
 Printed for W. B. at the Queen's Arms
 in the Pall-Mall, 1676.

To all that truly LOVE

THE
Protestant Religion
IN
ENGLAND.



THE Cruel and Bloudy tempers of the Court and Clergy of *Rome*, have appeared in so many black and tragical Instances, that it would serve to make a large Volume to reckon them all up; their Courts of *Inquisition*, their cruelties against the *Waldenses*, and *Albigenses*, are sufficiently known: and how they carried themselves every where, when the Reformation first brake out, liker Furies and Wolves than Men, not to say Christians and Churchmen, is not so much as denied: the Histories of this, and all other Nations, where the Gospel was purely Preached, are full of those Red Characters: and yet with a Face and Brow that seems incapable of blushing; they can make tragical complaints of the hard usage they meet with, when not a hair of their head is touched, and they enjoy their Estates: they would also perswade us, that these were but the angry heats of some ill-tempered Men, of which everybody is now convinced and ashamed: and that we need not apprehend any thing of that nature from them, though power were again in their hands: But it were easie to shew, that by the very Decrees of their General Councils *all Hereticks are to be exterminated* (I use this hard word, because it is made use of in the *Canon*) and that all Princes who do it not, are to be Excommunicated, and if they continue in their Contumacy, and obey not that cruel Decree, they are to be deposed, and their Dominions to be disposed of by the Pope: This is a Law in their Church, enacted by an Authority, which they acknowledge, is not onely supream, but also infallible; and whatever dis-use the necessity of their affairs may have brought upon it, the Principle remains still, and they will be absooner in a condition, that they dare goe about it, but it will be declared, that this is a Law that must always bind, till it be abrogated by an equal Authority, which as it has never been done

yet

yet, so it is very like it will never be done. But their practises in one corner or ~~other~~ of that Church, do still demonstrate that this cruel and bloody Spirit does yet ferment among them; the Gunpowder plot and the *Irish Rebellion*, were pretty convincing ones here: and though the Clergy in *France* be, on many accounts, the most Learned, and most moderate of that Communion, and the Protestants there, have all the security, that the faith of a Prince, and the Law of the Land can give; yet the restless Clergy can never cease from doing them all the mischief in their power. And what bare-faced advices they offer their King on that Head, may appear from the address they made to him, lately translated into our Tongue; and when this was openly done, we may easily imagine what is whispered in secret.

The following Relation (which hath been so much inquired into by the Minister of the States of *Holland* at *Vienna*, that the matter of Fact cannot be denied) will give a further evidence of the insatiable Cruelty of that Clergy, who drive the Emperor to such violent courses, when the necessity of his affairs presses him to more Moderation, and yet they to satisfy their thirst of Protestant Blood, suggest to him such Counsels, as may both open a way to the Common Enemy of *Christendom*, (who yet, to their endless shame be it spoken, lets *Christians* live under him, with more ease and freedom than they will) encrease the Malecontents, and strengthen the Rebellion there, (since Oppression makes even a wise man mad) and must needs highly provoke other Protestant States, chiefly those of the *United Provinces*, who are now such useful Allies to him: and when such things are done in this Conjunction of affairs, we may easily infer, what may be reckoned upon, if a General Peace did set them at liberty, from the necessities which force an intermission of those Cruelties.

Ep. 127. 158.

By publishing this Memorial, I am far from designing to provoke any to retaliate upon those of that Religion here; No, we profess to believe the Gospel of Peace and Love, which allows of no cruelty, and therefore I shall in the words of *St. Austin* say, Let not the sufferings of the servants of God which should be the glory of the Church, be disgraced by the blood of their enemies, for we desire no revenge upon our enemies in this life, nor must the things we suffer, drive us to such peevishness of mind, as to make us forget what he commanded, for whose Name and Truth we suffer. But we have the greatest reason in the world, to take what care is possible, by all fair and lawful means, to hinder them from ever being in a capacity to exercise their Cruelty on us; since he that does not take it for granted, that they will persecute all whom they now damne as Hereticks, as soon as ever they are in a capacity to do it, is either very ignorant, or has such an excess of mistaken Charity, that it has quite over-grown his prudence. God of His Mercy grant that we may be wise as Serpents, and innocent as Doves.

A short Memorial of the Sufferings of the Protestant Ministers in Hungary.

THe Prelates and the Jesuites in *Hungary*, having designed the setting up the Doctrine of the *Roman Church*, over the whole Kingdome, (which they commonly call the Reformation) they have now for a great while with great care and diligence, watched all opportunities that might be improved, for carrying on their ends, but chiefly since the year 1659, in which and in the following year, they attempted great things in the *Lower Hungary*.

And the Tumults that were raised in *Hungary*, in the year 1670, though the chief in those were of the Popish Nobility, seemed to furnish them with a very fit occasion, for executing what they had projected; therefore they contrived how they might fasten, the crime of Rebellion, or at least of being complices of it, on all the Protestants without exception, had they been never so free of it. As first, they used many arts against those of the Nobility (who were the chief Patrons of the Protestants) and divers others, and by the snares, and other vexations they studied to draw them in, did force them to leave their homes, and to think of means for their preservation, from the violence of their persecutors; and at the same time (to wit in the years 1671, and 1672.) they did by violence, not without many tumults, drive away a great number both of *Calvinist* and *Lutheran* Ministers, (but many more of the former sort than of the latter) out of their Parishes, and from their Churches in the Counties of *Zemplin*, *Abauvar*, *Torna*, *Ugocsa*, *Beregh*, *Comaran*, and some others. At length, lest those proceedings should have occasioned farther disorders, the *Roman Catholick* Bishops, ordered a general Citation of all the Ministers and School-Masters of those Counties that continued still under his Imperial Majesties obedience, to appear at *Presburg*, and be tried as *Complices of the Rebellion*.

But they thought fit to proceed in that citation with this caution not to fall upon both *Lutherans* and *Calvinists* at once; nor to cite all at the same time, and therefore at first there were but few cited, and those were chiefly of the *Austrian* Confession, that they might make an essay on those, if they would yield to what they intended to propose to them; and if they prevailed in this attempt, they resolved to go on and cite all the rest over the whole Kingdome, with more hopes.

The Demands or Propositions they offered both in the first and second appearance were these three. First, that the Ministers of both Confessions, *Lutherans* and *Calvinists*, and the Masters of Schools, with the Students, Clerks, and Sextons, should under their

hand renounce their Ministry, or Employments, for avoiding the Tryal and Sentence that was then Imminent, and should never exercise their Ministry or Employment, either in publick or private, within the Kingdome of *Hungary*, under the pain of Death, and the confiscation of all their Goods; these were also obliged to live still within the Kingdome, as private Subjects. Or, Secondly, they were under their hands, to oblige themselves to depart the Kingdome within thirty days, never again to return under the pain of Death, and confiscation of Goods, and they in both these subscriptions were to declare, they did it of their own accord, and uncompelled, and that they did it, as being guilty of the Crime charged on them, for avoiding the sentence they feared. Or, Thirdly, That they should embrace the Roman Catholick Religion, the chief thing that was driven at by their Adversaries.

Upon the first Citation of those few, in the year 1673. there appeared at the day appointed, being the 25th of September, two and thirty Ministers of the *Ausburg* Confession, and one of the *Helvetian* Confession, and those being much pressed by the Kings Solicitor, or *Fiscal*, and the Archbishop of *Strigonium*, (then Lord Lieutenant of the Kingdome) to consider the Three forementioned propositions, that by their accepting one of them they might prevent any farther mischief; they alás being overcome with the fear of so severe a Sentence, which they knew would be pronounced against them; and not having sufficiently considered the importance of them, as they ought to have done, did yield to them; and some did renounce the Sacred Ministry, others did subscribe to a voluntary banishment, among whom was he of the *Helvetian* Confession, and one of them changed his Religion.

The Enemies of the Religion finding this first attempt succeed as they had wished, were from thence encouraged to proceed farther, and soon after a general Summons was issued out against all the Ministers of the Reformed Churches, of both Confessions, all Masters of Schools, Clerks, and Sextons where ever they could be found, (some few only excepted, who were in the County of *Borsod*, and other places very far distant from *Presburg*) and all this under the pretence of their being Complices of the Rebellion; the Summons was in the name of the Archbishop of *Strigonium* (or *Gran*) and their Priests guarded by Souldiers did every where make these citations. But the Protestants that lived in those places, which are delivered up to the Turks, were forbid by the *Viser Bassa* of *Buda* to appear, and he kept them for some time in *Scambria* that they might not go. All the rest of both Confessions did appear at *Presburg* on the day prefixed in the Summons which was the fifth of *March* 1674. There appeared upon this General Citation above two hundred and fifty in all, among whom there were many more of the *Ausbourg*, then of the *Helvetian* Confession; there being about two hundred of the former,

former, and the rest of the latter sort. The reasons why there were so many of the one, and so few of the other, were these; Before the first Citation, they had driven away a far greater number of Ministers of the *Helvetian* Confession, from their Parishes, then of the others; so that there were not now so many of them remaining, as of the others. The *Vicer Bashaw* had also most severely forbidden those under their Contribution, (who were almost all of the *Helvetian* Confession) to appear as hath been already said.

No sooner had they appeared there, than they were much solicited, and pressed to yield, as their Brethren had done to one of the Three Propositions that were made to them; and all the while they were at *Presburg*, both before and after the Sentence had passed upon them, they were continually assaulted one way or other, to choose one of them; sometimes they threatned them with the Gallies, and perpetual Imprisonment, at other times they made them great offers and promises of rewards, if they would comply with their desires.

Amidst such severe Tryals, it is not much to be wondered at, if humane Infirmity, the fears of the Cross, and the love of this present World, prevailed with many, to abandon this good Cause, by a shameful defection.

The Primitive Church, under the Persecution of the Heathens, had the same ground of regret and sorrow; and so it ought not to be thought strange, if some renounced their Ministry, or subscribed to a voluntary exile, and acknowledged themselves guilty of a Crime, of which they were most Innocent; those who gave this compliance, were of the *Ausburg* Confession, but their fall did not draw the rest to follow their Example, for God by his Grace did confirm others of both Confessions, whom he had chosen to be the Witnesses of this his Cause and Truth; who resolved patiently and willingly to bear the Cross, and therefore gave themselves wholly to Prayer and Fasting, that God might enable them to suffer any thing, that the Malice of their Enemies could contrive and do, rather than forsake him, who gave himself for them. This their Adversaries knew well to be true, who were amazed at the Constancy and Cheerfulness they expressed in all their Sufferings; which made them often say, that the Devil was in them, and that they were the *Devils Martyrs*.

Their Adversaries, that they might seem to proceed according to the Forms of Law, and Rules of Justice, ordered an Inditement to be put in against them, the Heads whereof were, *That the Ministers and Masters of Schools of both Confessions now accused, did call the King and Kingdome Idolaters; did in their Sermons inveigh against the Blessed Virgin, and the Saints departed, and their Images; That they had assisted the Rebels by their Counsel and Help, and supplied them with Provisions, and had been making way for the Turks to come in and waste the Kingdome.* They did not
insist

insist much on the particulars that relate to Religion, but great endeavours were used to prove them Complices of the Rebellion, which their Advocates, and Council did manifestly disprove, and the Honourable *D. Hamel Bruyninx*, the Resident of the States of the *United Provinces at Vienna*, did afterwards in a Memorial to the Emperor, fully and solidly refute; the Reader will find a little at the end of this Memorial, to shew their innocence: all that shall be said here, is, they have often, and do still appeal to God, Angels and Men as their witnesses, that there was no evidence or proof brought against any one of them in particular, to prove them guilty, otherwise it is not to be imagined, that they had escaped the punishment due for such a crime, had any sort of proof been brought against them, and the Ministers did often and openly declare, that they were ready and willing to undergoe the severest sentence, if they should be duely convicted of the Crime laid to their charge; nor was their any evidence brought, but only some presumptions, which as they were of no force in Law, so there was no colour in them, to convict them before any Impartial Judge.

After all the arts used in private and publick, had prevailed nothing to terrifie or shake them, at length on the 4th of April, 1674. the Sentence of Death and Confiscation of Goods, passed upon all the Ministers, and on the 7th of that instant, the same Sentence was passed upon all the Masters of Schools.

When this was done, then their Adversaries begun afresh with them, hoping that the fear of death then imminent, would make them more tractable, and (though it was not desired by any of them) they gave them the free liberty of the Town and Suburbs to lodge, and go up and down as they pleased for eight weeks; nor was there any Guard appointed to wait on them, only there was a strict charge laid on themselves, not to leave the Town. This was thought very strange by all people, since it was against all the course of Law, to set condemned persons at such liberty. But the design of it was generally believed to be, to leave them to this freedom of making their escape, that if they did it, they might have a colour for saying, they took the guilt on them, and upon that pretence, justify any further cruelties they might execute on all the Protestants of the Kingdom; and it is not to be doubted, but if any of them had been conscious to themselves of guilt, they had made their escape; but those servants of Christ, that they might give the Adversaries no advantage, nor occasion further suspicion, and that they might shew what was the quiet and courage of a good conscience, did commit themselves to God and his Grace, and stayed still in *Presburg*, till they might see what should be the issue of this business.

On the 29th and 30th of May, the last attempt was made upon them, and they not yielding to what had been so often pressed on them, were ordered to be sent into several prisons, and then the pretence

presence of their being Complices of the Rebellion was not so much as mentioned; but the Prelates did publickly profess, it was because they rejected the Propositions had been so often made to them. This was executed upon some immediately, and upon the rest a week after, and they were put in Irons, and sent with Guards to some of the Citadels of Hungary (*Comarom, Leopoldstadt, Brencs, Caprun, &c.*) to be perpetual Prisoners and Slaves; the number of those upon whom this Sentence was executed, was Forty six of the *Ausburg* Confession, and Forty seven of the *Helvetican* Confession, and in all Ninety and three: but afterward five of the latter (a sixth who was liberated out of the Castle of *Eberhard*, is also suspected) and Twenty eight of the former, in all Thirty three, did faint under their bondage and changed their Religion but the rest of both the Confessions, were by the Grace of God so strengthened, that they continued faithful to the end, and some of them did dye under the persecution of their Adversaries, and obtained the Victory and the Crown of Martyrdom: the rest who are yet alive, were by the good providence of God afterwards set at liberty.

When they were thus dispersed, they first stript and robbed them of any money they had, then they did put them in stinking prisons, they were also forced to serve perpetually, both in the hardest and the filthiest tasks that could be invented, such as the cleaning of Privies, and all other work about the Town-walls, or Ditches. They fed them with black course Bread and Water, this last being often denied them in any abundance, none were suffered to give them Alms, or so much as to speak to them: and which was more bitter than all the rest, they were daily forced, (sometimes dragged by the hair of the Head, and sometimes driven violently with Pikes and Musquets) to be present at the *Popish* Worship, which was chiefly done at *Leopoldstadt*, and yet God so strengthened them, that they would never joyn in their Worship. In a word the cruel usage they met with was such, that none but Inhumane, or mad Savages, could so torment the brute Beasts, as their Persecutors did those faithful Servants of Christ.

But when their enemies saw that they could not gain their end upon those Witnesses, neither by the miseries of their Prisons, nor by the hard labour they put them too, or the ill usage they gave them, but that thereby the Truth was more confirmed (for during all their Trials, they were so wonderfully supported by the joys of the Holy Ghost, that they were never so much as cast down, but rejoiced and sung *Psalms* continually) then they resolved on the last Trial, which had been long threatened, and that was to send them to be Gallie-slaves; therefore in *March* 1675. One and forty of them, of whom Thirty five were Ministers, and Six Masters of Schools, were by the Orders of the Archbishop of *Strigontium*, the Lord-Lieutenant of *Hungary*, and the Bishop of *Nemstadt*, taken out of *Leopoldstadt*, *Comarom*, and *Brencs*, and delivered

livered to a Guard of Soldiers, who did drive them like Sheep through *Moravia, Austria, Stiria, Carnili, and Istria*, into *Italy*, during which journey, they endured much hardship, hunger, thirst, nakedness, and many grievous stripes, besides the reproaches were every where cast upon them. And indeed the miseries of that journey can hardly be imagined, many of them were bare-footed, and so going through such rugged waies, were much cut, and marked their steps with their Blood, they got nothing to eat all day long, and sometimes at night they got nothing, or when they threw three or four farthings a piece to them to buy bread, it was at so unreasonable an hour, that they could hardly get any. They did also drive them with great violence, for whoever fell last, was severely beaten; nor did they deal more gently with some ancient men, who to escape their cruel blows, were forced to do violence to Nature, and with unexpressible difficulty, to haste on, rather than receive a beating; and it was no wonder that it was very uneasy to them, when not only the younger persons, who were their companions in Bonds, were scarce able to hold out, or fetch their breath, by reason of their long journies, their hunger, and the many lashes they received, but even their very tormentors were grievously wearied with the hard usage they put them to.

During their journey to *Italy*, two got to the end of their miseries, by a Glorious death, and six more were quite spent, by so long and grievous marches, and being half dead, they were left in prison at *Theatin*, of whom four did soon after receive the Glorious reward of their long sufferings, the other two were afterwards sent to the Gallies, and three of the *Ausburg* Confession, made their escape: the remaining 30 were driven on to *Naples*, where being arrived, they were on the 8th of *May*, put into the Gallies, where they were used in a sort, that cannot be expressed, sometimes when they were at sea they were put to row, being quite naked, and when they were in Port, they were put to work halfe naked, carrying great Cables, and Timber, in which they were unmercifully set to tasks, far beyond their strength, their cruel overseers lashing them most severely, and thus for many months did they suffer as much misery as can be imagined, so that six died in that slavery, and all that while did they continue patient under the Cross, never repining against the Holy Providence of God, nor making shipwrack of the Faith, or a good Conscience.

But after God had thus tried them so long in the furnace, and had got so much glory to his great name, and to his Gospel by their sufferings, he at length had compassion on their miseries, and heard their cry, and sent a Deliverer, who broke off their chains, and changed their Captivity into a welcome Liberty. For Admiral *de Ruyter* of blessed memory, coming with the *Dutch Fleet* to assist the King of *Spain* in the wars of *Sicily*, and having got Orders about them, from the High and Mighty Lords of the *United Provinces*

Provinces, and having been informed where they were, by the Honourable D. *Hamell Bruyninx* from *Vitana*, he did so carefully sollicite their cause, that on the 11th of February 1675, Twenty six of them, (all that were alive) were delivered to him, who sent them over into *Holland*.

In July 1675. there were twenty more Protestant Ministers, 12 of the *Helvetian*, and 7 of the *Ausburg* Confession, taken out of the Castles of *Sarvar* and *Kapwar*, and driven to other Countreys, two of those in *August* following, were let goe, a ransom being by a strange providence of God given for them, the rest were still grievously handled in the Prisons in *Triest* and *Bucasi*, on the Gulph of *Venice*, they having sent them thither, that it might not be known what was become of them. For the Minister of the *United Provinces* continued still to press the Emperor on their behalf; at length he procured an Order for setting them at liberty, which was accordingly done on the 2d of May, 1676.

But of the 18, ten made defection, and changed their Religion, seven were of the *Ausburg* Confession, and three of the *Helvetian*, so there remained only five, for three died, and one of those was so weakened with the miseries he had suffered, that soon after he died.

In sum, during the persecution, nineteen of those faithful Servants of Christ died under them, and do now triumph in Heaven, over the enraged cruelty of their enemies, and of those, eleven were of the *Helvetian*, and eight of the *Ausburg* Confession. And Thirty of those who loved not their own lives, but resisted unto Blood, and were blessed Confessors of the Faith, are yet alive, twenty four of these are of the *Helvetian*, and six of the *Ausburg* Confession, but are yet exiles from their Countrey, and separated from their Families and Parishes; (some of the rest that lay in prison in *Hungary*, are also set at liberty,) eight of them are now in *England*, Humbly intreating the Royal Favour of His Majesty, and that he would joyn his Interposition with the Lords of the *United Provinces*, at the Imperial Court at *Vienna*, that their business may be again examined before just and impartial Judges, that so their Innocence being cleared, they may be restored to their Countrey and Churches, and that the Laws of *Hungary* for the freedom of the Reformed Religion may be observed, and the Churches, which to the number of above Twelve hundred their enemies have taken from them, be again restored, which His Majesty has been pleased Graciously to take to heart, and to send Orders to His Minister on their behalf. All Honour, Praise and Glory for ever, be ascribed unto God, who through Jesus Christ did thus strengthen and comfort by His Holy Spirit, these His Servants, to give so Glorious a testimony to His Truth, and in the end to be more than Conquerors, Amen.

Some Reasons that demonstrate the Innocence of the persecuted Ministers of Hungary, and discover the Arts and Contrivances, by which the Popish Clergy have endeavoured to extirpate the Protestant Religion in that Kingdom.

By the Account already given, it is presumed, the Reader will clearly see, that all this persecution was merely on the account of Religion, and that it was only cloaked with the pretence of their being Complices of the Rebellion, under which colour they designed to root out the Protestant Religion in Hungary, but that the injustice of this Calumny, and their Innocence, may yet more evidently appear, some Considerations are thought fit to be added to the former Relation. And

First, it was told before, That there was not so much as one witness or evidence brought to prove any one of all those Ministers, or Masters of Schools, guilty of that crime, and this is again and again to be repeated, as the clear proof of their Innocence. Let their adversaries shew but one clear testimony (though every word ought to be confirmed by two or three witnesses) to prove either, that all the Ministers in general, or that any one of that number was a Complice of the Rebellion.

Secondly, The offer that was made to them of pardon, if they would either renounce their Ministry, or take the Guilt on them; and of a further reward, if they would change their Religion (which was given very liberally to such as made defection, chiefly to those who in the prison of *Comarom* did change their Religion) shews, that their very adversaries knew them innocent, for where was it ever heard of, that Rebels and Disturbers, or Betrayers of their Country, were pardoned for doing such things? these are crimes that are severely punished, of whatsoever Religion the Committers of them be.

Thirdly, The Churches from which they were torn, can bear witness to the world of the Innocence, both of their Ministers and Schoolmasters: let them be asked if ever they stirred them up to any insurrection against his Sacred and Imperial Majesty, or were incendiaries in any sort, or did ever meddle with Civil affairs: and the testimony of those Churches ought to have the greater weight in it, since it appears by their adhering to his Imperial Majesty, and hazarding their Lives and Fortunes in his Service, that they were not taught Rebellion. And such were the Forces raised in *Papa Wessprim, Filek*, and *Leva*, and some other places that did further appear in the Towns and Villages that lie about them, which have furnished Provisions, and all other necessities to the Imperial Camp,

Camp, even when they were much pressed on the other hand by the *Turks* for Contribution-money, and therefore, those that were the Hearers of the Ministers thus proceeded against, ought to be received, as sufficient witnesses for their Compurgation, and to be distinguished from the Male-contents.

Fourthly, the whole proceeding at *Presburg*, during the Trial, does clearly demonstrate, that the end proposed in it, was not to punish Rebellion, but to extirpate the *Protestant* Religion in *Hungary*; for what ever they pretended as to other things, their perpetual endeavours, shewed their design was to get them to make Apostacy, and change their Religion: and if they could have obtained that, all further Trial had been superseded, for they thought if they got them, either to renounce their Ministry or to acknowledge Guilt, and go into perpetual banishment, their Parishes being as sheep without a Shepherd, would have been an easie prey to them, and finding this did not succeed, they made use of the pretence of Rebellion, as that which would more justify their severities against them. All this was clearly seen by all in *Presburg*, and by many other strangers that were the eye-witnesses of the Tryal.

But what needs more, the thing it self speaks and witnesses aloud for them, and the sad event shews what it was the Prelates and Jesuits intended in all this Matter; for long before this business was begun, they had been very industrious and busie in all the contrivances they could invent, for destroying the Protestant Interest in *Hungary*, by taking their Churches, Schools, and the endowments of them from them. So that upon a just account, it can be made appear, that at several times, what before, and what after the Citation (but more before than after) there were above 1200 Churches of the *Protestants* suppressed, and no free or publick exercise of that Religion, tolerated any more in them, they being driven to a Famine of the Word of God, and of the food of their Souls.

After all this, the Reader will perhaps, wonder upon what colours such severe sentences could be founded, and therefore for his further satisfaction, they shall be next set down.

The great and only evidence on which they were tryed and judged, was from two Letters, pretended to be written by *Stephen Withnyedi*, one of the *Hungarian* Nobility, of the *Ausburg* Confession, one of those was said to be written to *Ambrose Keczer*, a Nobleman of the *Upper Hungary*, likewise of the *Ausburg* Confession; the other was to one *Nicholas Bethlen*, a Nobleman of *Transylvania*, of the *Helvetian* Confession. And that the Reader may better judge of the whole proceedings at *Presburg*, and may more clearly understand, how little justice or reason there was in this pretended evidence against them; these Letters shall be set down as their Adversaries Printed them, with the Answers which the Ministers then pleaded, though with no success.

The first Letter bearing date at Presburg, the 30 of December, in the year 1669, was Printed as follows,

Noble Lord 2 2 I am now a little indisposed, therefore by the help of another, my very faithful Secretary, I let your Lordship know, that I being now returned did meet with X. x C 3, and with the chief Ministers of Zolna, Rajecz, Turocz, and every where we treated of our business apart, the Lords Super-Intendents have disposed their Churches well, and with great secrecy. We have also told the Wise and Learned Elders, P. L. in the Mountains, that they may be all ready as soon as your Lordships servant, or s, shall come to them. Our true friends out of Silesia, Moravia, and Bohemia, with the Minister of Zolna, and those that lye next him, correspond with us; others also in Austria and Moravia, and those that lye beyond the White Hills of Szerenche and Sabatistia doe the same. The Upper Austria is also on their Guard; the Minister of Turaluka does also prepare that Countrey (where their s very good Foot) to rise. Those of Presburg, with the other free Towns, are likewise now very well affected. Your Lordship will take care of Trenchin, and the Countrey of New-Arva, as we agreed at meeting. It will be fit that this business be insinuated to the people in Sermons, but it must be done very discreetly, and the pretence must be Publick Liberty, and the Common good. Those of Sopron and Koooszegh, depend much on their Spiritual Guides, and are wholly led by them, and are now well affected. I shall take care of the Countreys beyond the Danube, in those places of Papa, Rab, Comarom, and Welzprim, their Superintendents will do their duty as M. N. writes at more length. There are also Letters come from the Churches of the Helvetian Confession in the Upper Hungary. But because the people depend on their Spiritual Pastors, and the Ark of God went first, therefore they must be the chief promoters of this every where, by the best means and manner can be. Let them do by their Words, and we shall follow with Deeds and Swords, and God will assist us. There is a great sum of Money sent by Bills of Exchange to Breslaw and Dantzick; Your Lordship may write to every body. The French move slowly, but it will be well if he sends us help. In the mean while we shall make no delays, your Lordship will take care of Cassovia, Eperjessnum, and Leuchovia, with the Countrey of Lابلow, and I shall not be idle here.

Your Lordships Loving

At Presburg Dec. 30.

1669.

And Faithful Servant

STEPHEN WITHNYEDL

OF MUSAI.

The Second Letter was written in Cypher, and published as follows.

His day being the Tenth of May 1669. I received your Lordships Letters at Eperjessinum. We have now religiously agreed to defend our Liberties with our Blood, and to pay Tribute to the Turk, and be of one heart with the Kingdome of Transilvania. The King of France will pay the Tribute, the French Ambassador has offered it, but though he does it not, we our selves will pay it, so they be in readiness. All Lubcovits his discourses are foolish, and not to be regarded, no more then False Montecuculi: but it would do very well if the Choz of Transilvania, would write secretly to the Preachers in all parts, that they might dispose the people, both to pay the Tribute, and to take Arms when the Signal shall be given; the Churchmen have already prepared all beyond the Danube, and for Presbourg, Cassovia, Eperjessinum, Leuchovia, Trenchinum, Arva, Lyptovia, Tarocum, &c. their Elders have prepared them, we all are both to fight and dye for God, for his Church, and for our Liberties, and shall teach the Papists Dogs; only your Lordship must not be slow with the Heiduke Towns, and those that are rendered to the Turks; it will be necessary that you both terrise and also encourage Francis Rakotzi. This Letter ends abruptly in the Edition of it Printed at Tyrnave.

To these Letters that were given in by the Kings Fiscal, to prove all the Ministers Complices of the Rebellion; they did then put in the following Answers, (which as their Advocates pleaded very convincingly on their behalf; so they have been fully made out, by the Minister of the States at Vienna.) And,

First, There are many and great Presumptions to evince, that those Letters were contrived and forged by their Enemies: for the Originals of them were never produced, although it was frequently demanded by the Ministers and their Advocates. Yet they could never obtain any thing, but a Printed Copy of them; and although the Papers, with all the other Goods of the pretended Writer of them were confiscated after his death, and seized on; so that if they had been truly his; it had been easy to have proved it, by comparing the one with the other, which might have been shewed in Court, or by Witnesses that knew the said Stephen Witbmjedi's hand; they might have been either proved or disproved, yet nothing of this was ever done. And though the Advocates for the Ministers, did often press the Fiscal to declare, when, where, or how he came by these Letters, yet that was never done.

But this did appear yet more clearly, by what one of their Enemies did afterwards publish about it; for John Lapsanski, who was the Clerk of the Court, in which they were tryed, did, when they were lying in Irons, in March, 1675, publish, an Extract

of those proceedings at *Presburg*, (which he dedicated to the Court there, and Printed at *Tyrnavia*) in which he gives this account of the way, how these Letters came to their hands, wol

When *Withnyedi* was dead, a Page of one of the chief Lords, that were in the Rebellion, being a Ministers Son (but he tells not who was his Father) coming from *Transylvania* back to his own Countrey, knowing what had passed between the Ministers and the Heretick *Withnyedi*; and knowing that his most secret Letters were in his Lords hands, he engaged before the Privy Counsellors, to return into *Transylvania*, and to bring back with him *Withnyedi*'s Original Letters, for which 1000 Dollars were promised him, and he got 100 in hand, and so he went and brought the Original of these two Letters, and they were deciphered by an intimate friend of Count *Nadasti*, (whom he does not name) who was then received into the Emperors favour. And thus their Adversaries did confess, that the foresaid Letters were brought to them out of *Transylvania*, by one whom they had hired (with the hopes of a great sum) to do it: from which it may be easily inferred, that supposing this story to be true, there is no reason to believe those Letters were *Withnyedi*'s Letters, for it is much more reasonable to think such a person might have forged them to get so much money. Nor is it reasonable to imagine that a Servant should know, that his Master had any Letters of so great importance, or know how to come at them, and carry them away: It is contrary to all sense and reason to think, that after a Servant had left his Master, and had been among his Enemies, he would again receive him, much less admit him to so much trust, as to be able to carry away such Papers. But this whole story may well pass for a forgery, since that persons name is not published, nor was he ever brought into the Court, to justify this that was afterwards Printed about him.

But Secondly, suppose those Letters had been truly written by *Withnyedi*, as was pretended, it cannot from thence be concluded that those Ministers were Complices of the Rebellion. 1. Because their Adversaries declared *Withnyedi* to be a cursed person, and such an ones testimony ought to be of no force against honest men. 2. It was never made out, that the Ministers thus judged, had any correspondence, either by Letters or discourse with the said *Withnyedi*, or any of his Complices, from which it might be concluded, that what he wrote was true. And so far were they from any correspondence with him, that many of them had never so much as heard of his name, before the agitation of their Process. If therefore he wrote any thing that did reflect on others, that could be no evidence against them: for who does not know that it is a common Artifice of all men, who would draw in others with them, into any Plot or Rebellion, to persuade them that they have a strong Party, and many friends; but it were a strange piece of injustice, to condemn any body upon so slender evidence, without further proof. Thirdly, Those very Letters contain nothing

thing, that can give the least colour for any sentence against those Ministers, that were judged at *Presburg* in *March 1674*. as will appear, if the places mention'd in the Letters, be compared with the List, that shall be added to this Paper, in which the Reader will find the names of those who were tried, and of the places where they lived, for though there be some mention made of *Papa*, *Rab*, *Comarom*, and *Wesprim*; yet there is nothing said of those who were the Ministers of those places, at the time of the Citation, and the following Trial; for though some of them were the Ministers of those fore-mentioned places; yet those Letters do onely speak of the Superintendents of those places, and not of all their Ministers; but none of the Superintendents were cited, and the truth of it is, there was no Super-Intendent then in any of those places; but one (another evidence of the forgery of those Letters) and though the Minister of the Church of *Papa*, who is among those Exiles, be a Super-Intendent, yet neither he, nor any other was Super-Intendent there, but he was Super-Intendent at *Wesprim*. He who was there at the writing of those Letters, *Stephen Gal* being dead since the year 1671. in whose room the Minister of the Church of *Papa* was chosen, and so can not be concluded guilty from those Letters. And for all the other Ministers mentioned in those Letters, there were none of them tried at *Presburg*; it is true, the Ministers of *Zolna*, *Rajecz*, and *Turpoc*, were of that number, but they were not the chief Ministers of those places, who onely are specified in the Letters, there were also some Ministers of the Counties of *Trenchin* and *Turocz*, of the *Ausburg* Confession that were cited; but the Elders of those Churches are onely mentioned in the Letters, which could not conclude the other Ministers guilty.

Fourthly, Those Letters ought to be of no force to prove them guilty, because it does clearly appear, that all the places mentioned in them, have continued in an intire fidelity to his Imperial Majesty, and have served and obeyed him, to the putting all things to hazard for their duty to him, as *Presburg*, *Sopron*, *Kaszeg*, *Rab*, *Papa*, &c. So that it is manifest there was no truth in any such advices, the said *Withnyedi* might write, but that they were only Artifices to animate others, even supposing them to be truly his. And in those Letters, mention is also made of *Bohemia*, *Silesia*, *Moravia*, and *Austria*, as if they had been also Complices, of which there was never the least appearance, they having witnessed their fidelity to the Emperour by very signal evidences.

And now after all that has been said to disprove those Letters, and to shew, that though they had been written by the said *Stephen Withnyedi*, yet there was no ground from thence to conclude the Ministers in any sort guilty; it may appear how unjust it was to pass such a severe Sentence upon such slight evidence against them who appeared, and to put

all who appeared not under a banne or proscription, though that has not yet taken effect, many of them continuing still at their Churches, yet under daily apprehensions of the like hard usage. For the other things that were alledged to justify their severities, they were ridiculous, as that 500 Ministers had met together, with design to have surprised *Vienna*, when but about a hundred Ministers of the *Ausburg* Confession had met at a Synod, about some Church-matters near *Sopron*. They did also boast much of the Confession of some who renounced their Ministry, or took banishment on them, acknowledging themselves guilty, and that to avoid any further sentence, they therefore subscribed. But this is as unjust as their other pretences, for these faint-hearted men being terrified with the fear of death, did set their hands to such Papers as they drew and offered to them; yet even those, though they wounded their own Consciences, and gave great scandal to others, did never accuse any of their brethren, or confess any particular fact, from which any thing could be charged on others: and not onely those who did so subscribe, but others who made a foul Apostacy, and changed their Religion, did never witness any thing against the rest, which is an evident demonstration there was no such plot or design of Rebellion as was alledged; otherwise they had not only discovered it, but had been made use of as witnesses against the rest.

From all which it appears as clear as can be, that those persecuted and oppressed Exiles, were innocent and free from those things laid to their charge, and that this colour of their being Complices of the Rebellion, was a malicious Contrivance, that under that pretence, their enemies might with some appearance of Justice, destroy them and all the Reformed Churches of *Hungary*.

I shall therefore conclude with the words which I find at the end of a Paper of theirs.

A Rise O God, thou that art the most Righteous Judge, and at length judge this thy own cause, and make it to shine before all the world. Discover O God, the innocence of thy oppressed Servants and Churches, that are groaning under the Cross, and deliver them that wait on thee. Discover and confound the crafty fraud of ill-natured Men, overthrow their wicked devices against thy Gospel and Truth, and suffer them not to prevail with the Princes of the Earth, to execute their blood-thirsty Cruelty. In thy Hand O Almighty God, are the hearts of Kings and Princes; Incline the hearts of all Christian Princes and States, to be grieved for the afflictions of Joseph. Direct them to build up the broken walls of Jerusalem, and to procure the peace of thy afflicted Sion. Thou O God knowest all her sufferings, and seest how many thousands are lying under the Cross, and mourning and thirsting for thy most Holy Word, the bread of Life, and are daily waiting when thou shalt appear, for now the strangers have broken in upon thy Fold: Thou seest how many Sheep are without their

their Shepherds, and in the midst of many dangers beset with ravenous Wolves. Therefore now at last, O our God, hearken to the Prayers of thy Servants, and hear their Complaints, and make thy face to shine upon thy Sanctuary, which is desolated for thy Names sake. Incline thine ear O God, and hear; open thine eyes, and behold the desolations of thy flock, and of the City which is called by thy Name, for we do not present our Supplication before thee for our Righteousness, but for thy great Mercies sake, O Lord hear, O Lord forgive, O Lord hearken, and do, and defer not for thine own sake O our God, for thy City, and thy people are called by thy Name, Amen.

A List of the Ministers that were several ways Persecuted, and oppressed for the Testimony of Christ.

And First of those who dyed under the Cruelties of their Persecutors.

Michael Miskolci, Minister of Fels of the Helvetic Confession, died at Theatin, being quite spent with the long journey.

Stephen Fileki, Minister of Napragi, of the Helvetic Confession, dyed after his coming to Naples.

Michael Goot, Minister of Caluo of the Augsburg Confession, dyed in the way to Naples.

Gregorius Elie, Minister of Malom-fak, of the Aug. Con. being 70 years of age, dyed in the way to Naples.

Stephen Szabasi, Minister of Csaszar, of the Helv. Con. dyed in the Gallies.

John Korodi, Minister of Csglie, of the Helv. Con. dyed at Theatin.

Nicholas Borhidai, Minister of Szent-Andras of the Aug. Con. dyed in the Gallies.

Michael Paulowics, Master of the School at Martin-stadt, of the Aug. Con. dyed in the Gallies.

John Szecsei, Minister of Segh, of the Helv. Con. dyed in prison at Theatin.

Michael Hufesi, Minister of Kesz of the Helv. Con. dyed in prison at Theatin.

Daniel Masarins, Minister of Tamasi, of the Aug. Con. dyed in the Gallies.

John Tinkowits, Minister of Leste, of the Aug. Con. dyed in the Gallies.

Andrew Szent-Kiralyi Minister of Sip, of the Helv. Con. dyed in prison at Buccari.

Stephen Tokoli, Minister of Dobocza of the Helv. Con. dyed in Prison at Buccari.

George

George Szendrei, Minister of Balogh, of the Helv. Con. dyed in prison at Buccari.

Martin Szendrei, Minister of Haymacz, of the Helv. Con. being 80 years of age, dyed in prison at Kapuvár in Hungary.

Another Minister of the Aus. Con. whose name is not known, dyed in prison at Sarvar.

Andrew Veg-Turoazi, Minister of Fark, of the Aus. Con. dyed soon after his Release, (out of the Gallies) of the Cruelties he had suffered there.

Stephen Kallai, Minister of Val, of the Helv. Con. dyed soon after his Release out of the prison of Buccari, of the Cruelties he had suffered there.

The Names of the Confessours who were Released from the Gallies and the Prisons where they lay, and are now forced to seek shelter and help in strange Countries, for the name of Christ, since they cannot return to their own Country, till the Sentence passed upon them be repealed.

Stephen Sallvai, Minister of Papa, of the Helv. Con. and Superintendant.

Stephen Harfanyi, Minister of Rima-Szombath, of the Helv. Con.

Stephen Comorami, Minister of Acs, of the Helv. Con. driven out of Rab, by the Popish Clergy, above two years before the citation.

Samuel Nictorius, Minister of Vá-Banya, of the Aus. Con.

Peter Kalnai, Minister of Putnock, of the Helv. Con.

George Kormendi, Minister of Bars, of the Helv. Con.

George Alistali, Minister of Szeony, of the Helv. Con.

John Szemodi, Minister of Szend, of the Helv. Con. now in England.

Stephen Batorkesi, Minister of Wesaprim, of the Helv. Confession, now in England.

Basilian Kopecki, Minister of Szeged, of the Helv. Con. now in England.

Francis Foris Drokochi, Minister of Rima-Szeo, now in England.

Balthasar Nictorius, Minister of Alsó-Strebouay, of the Aus. Con. now in England.

John Jablonszai, Minister of Bija, of the Helv. Con. now in England.

Thomas Steller, Master of the Scholary New-Sol, of the Aus. now in England.

Peter Csétsadi, Minister of Lend, of the Helv. Con.

John Vyvari, Minister of Mezo-Ors, of the Helv. Con.

Nicolas

Nicolas Leporris, Minister of Poltar, of the *Aus.* Con.
 Michael Karasnai, Minister of Kelemer, of the *Helv.* Con.
 Michael Szaloci, Minister of Zubogy, of the *Helv.* Con.
 Nicolaus Buganyi, Minister of Gómör, of the *Ausb.* Con.
 Andrew Szodoi, Minister of Saro, of the *Helv.* Con.
 Martin Szent-Peteri, Minister of Hoten, of the *Helv.* Con.
 Stephen Sedenyi, Minister of Dörgicse, of the *Aref.* Con.
 Valentinus Kocsi, Master of the School at Papa, of the *Helv.* Con.
 Peter Simoni, Master of the School at Simoni, of the *Aref.* Con.
 All these were Released at Naples.

These that follow were set at Liberty at Buccari, where they had been Imprisoned.

Samuel Tatai, Minister of Torna-Ally, of the *Helv.* Con.
 Stephen Szent-Peteri, Minister of Simoni, of the *Helv.* Con.
 John Rima-Szombati, Minister of Csoto, of the *Helv.* Con.
 Stephen Ladmoci, Minister of Serke, of the *Helv.* Con.

To these may be added,
 Stephen Berek-Szaszi, Minister of Harva, of the *Helv.* Con. who by a strange providence of God, was delivered out of the Prison at Trieste, and is now with his Brethren in England.

Of these 30. sixteen are at Zurich, and six are in Germany; and the rest are in England.

Those who made their escape in their way from Hungary to Naples, were,

Tobias Masnisi, Minister of Ilava, of the *Aus.* Con.
 John Simoides, Master of the School at Brizno, of the *Aus.* Con.
 Georgius Lani, Master of the Schol at Karpona of the *Aus.* Con.

Those who were set at Liberty out of Leopoldstadt in Hungary, are,

Stephen Kapossi, Minister of Rima-Szombath, of the *Helv.* Con.
 John Szen-Miklissi, Minister of of the *Ausb.* Con.

Daniel Farkasdi, Minister of Szemere, of the *Helv.* Con.

Stephen Nemethi, Minister of Szeresfen, of the *Helv.* Con. made their escape out of the Prison at Eberhard, their Keepers being fast asleep in the night.

Thomas Veref-Marti, Master of the School at Serke, of the *Helv.* Con. after many Miseries, and being in a Prison alone, subscribed the Renuntiation of his Employment, and so was set at Liberty, but did not change his Religion.

James Csuzi, Minister of Lesontz, of the *Helv.* Con. but driven from Comarom, about two years by the Popish Clergy, before the Citation, being in Prison at Trieste, was redeemed, and being set at Liberty, went back to Hungary.

An Appendix of the State of the Protestant Churches in Hungary and Transilvania.

When the Reformation broke out in the former Age, as it did soon find a way into most of the States and Kingdoms of Europe, so it got into Hungary, and was received by the greatest part of that Kingdom, both of the Nobility and Community, and thus it continued without any settled form, till the year 1567. That at *Debrecin*, in a Synod of many Ministers that were on both sides of the *Tibisc*, the *Helvetian* Confession was received, and all subscribed to it; for though the chief Reformer there, *Stephen Szegedinus*, an Hungarian born, had been one of *Luther's* Disciples, yet he departed from him in those points that were controverted between him and the Divines of *Helvetia*, yet at that time, all that received the Reformation, went under the common name of *Lutherans*. But afterwards the distinguishing Names of *Lutherans* and *Calvinists* got in among them, the chief of the former being one *Stekelius*; but few of the pure Hungarians were *Lutherans*, most of them being either *Slavonians* or *Germans* that live in Hungary.

The Protestants of both Confessions have full and free Liberty for the Exercise of their Religion, by the Laws of that Kingdom, and the publick Churches were for the greatest part theirs: and now for a great while, their Kings in their Coronation Oaths, have sworn to maintain and preserve the Liberty of Religion to them, which his Imperial Majesty when he was Crowned King of Hungary, did swear, as divers of his Predecessors had done before him.

The numbers of the Protestants were very great over all Hungary, so that before the late Persecution, scarce the ninth or tenth Man was of the Church of *Rome*, and all the great Towns of the Kingdom (one or two only excepted) were either for the *Ausburg*, or the *Helvetian* Confession. The Papists began to build Churches or Chapels, in many of those Towns, but in divers places they could not get above ten or twelve to come to them.

The number of the Protestant Churches of both Confessions, was at least Two thousand and five hundred, and those of the *Helvetian* Conf. made more than three parts of that number. This did inflame the rage of the Jesuits, and other Papists, when they saw themselves so much neglected, and their pains so unsuccessful, therefore they betook themselves to other methods, and began in the years 1659, and 1660. to make great changes in the *Lower Hungary*, and since they laid hold on the Rebellion, that has been of late years, (wholly on civil Motives, without any pretence of Religion,) to charge

charge all the Ministers as Complices of that Rebellion, by which means most of the Ministers were either driven from their Churches, or suffered in the persecution, so that now in those Dominions that are under the Emperors obedience, and not on the Frontiers, where they are under Contribution to the *Turks*, those of the *Helvetian* Confession, have no Churches but at *Papa*, *Wesprim*, *Szendreo*, *Szathmar*, and *Nemethi*, and in *Filek* and *Leva* the Ministers of the Schools continue to Preach and say Prayers, the Ministers of those places being now Exiles; there are also five or six Villages in the County of *Szathmar*, which were not disturbed, and this is all the publique exercise of that Religion in those Countreys, that are entirely under his Imperial Majesties obedience: those of the *Ausburg* Confession have also three or four Churches for the exercise of their Religion. As for the Frontier Countries that remain firm under the Emperors obedience, but pay Contribution to the *Turk*; there are in them near 200 Churches of the *Helvetian* Confession, but these are under daily and great fears, for they have been alarmed by many threatnings, and in divers of them, their Ministers are driven away, so that the people are left destitute of all Instruction, yet there not being a sufficient number of the Popish Priests, to possess these Churches, many of them likewise being afraid to live so near the *Turks*, so that the Churches continue still void, the Ministers have in divers places, returned to their Parishes.

In the more *Southern* parts of *Hungary*, that are now under the Grand Signior below *Buda*, *Agria*, and about *Waradin*, there are reckoned to be about six hundred Churches, all of the *Helvetian* Confession, for there were never any Churches of the *Ausburg* Confession in those parts.

And this is all that remains of those Churches that were once so numerous and flourishing; there are divers publick Schools over *Hungary*, both for Philosophy and Divinity, but the chief seat of their Learning at this day, is *Debrecin* under the *Turk*.

The Churches of *Transylvania* are reckoned to be at least a thousand of both Confessions, but there be many more of the *Helvetian* than of the *Ausburg* Confession. *Socinians* have also publique Churches allowed them there; for their numbers being very great, they procured a Law to be made, for the free and publick Profession of their Religion, yet their numbers abate much, and compared to the Protestants of either Confession, they are not at all considerable, they have likewise lost divers of their Churches, for by the Law there, the publique Churches are to be given to those (of any of the Religions that are tollerated) who are the most numerous, and by this means many Churches have fallen out of their hands, and are now possess'd by the *Calvinists*. There are no *Socinians* at all in *Hungary*, except one or two Churches, neer the Town of *Quinque Ecclesia*, under the *Turk* in the Southern parts. Some few Papists there are in *Transylvania*, but they are not considerable,